

WHEN READ, PLEASE PASS TO A FRIEND.

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

Diligentibus Deum

Omnia Cooperantur

in Bonum : : :



To Those Who Love

God All Things Work

Together for Good.

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WHEN VETERANS MET GREENHORNS IN HONGKONG.

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The American Foreign Mission Seminary.

Approved—by the Council of Archbishops, at Washington, April 27, 1911.

Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

Decree of Praise—granted by Rome, July 15, 1913.

First Preparatory College—established near Scranton, Pa., Sept. 8, 1913.

Procure—opened in San Francisco, Sept. 13, 1917.

Assignment—to first field (Yeungkong, China), April 25, 1918.

Departures of Missioners—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

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Whoever contributes, as far as in him lies, to enlighten them (infidel races), chiefly by helping the missionaries, performs his duty in a work of the greatest moment and acquits himself, in a manner most acceptable, of the debt of gratitude he owes to God for the grace of his own Faith.

—Pope Benedict XV.

* *

THE Feast of the Purification of the Blessed Virgin Mary has this year, for all at Maryknoll and all connected with Maryknoll, a special significance as it records the sixtieth anniversary of the martyrdom of Blessed Théophane Vénard, in Tongking.

This youthful martyr is ever an inspiration to Maryknollers, many of whom can trace their vocations to the foreign missions, under God, to the reading of his life and glorious death. Could Théophane Vénard's story be better known among the youth of this country, there is little doubt but that vocations would be noticeably stimulated. A life that sacrificed all for God, yet kept an affection for home and its associations, a quiet humor amid difficulties, and a naturalness that lends strength to the true heroism that culminated in martyrdom, Théophane Vénard's was the kind that will appeal to the American Catholic youth.

* *

BISHOP NICOLAS, S. M., of the Fiji Islands, honored Maryknoll with a visit last

month. He said much that was worth recording, but one idea impressed his hearers above all others. The Bishop thinks that the word *apostle* should not be reserved for missionaries: every priest is ordained to be one of Christ's apostles, whether his field be far or near.

The Bishop is right, and we are proud to say that the United States is not lacking its quota of truly apostolic priests whose immediate activities may be confined territorially but whose hearts are world-wide.

* *

"I am very glad that I introduced this custom, as the people are awakening to the needs of the missions and my own parish receipts have in no way suffered. In fact, there has been a notable increase in both offertory and special collections."

THE above paragraph accompanied a remittance from an Ohio pastor. It is typical of an ever-increasing number of letters recognizing the reactive value of efforts directed to the missions of the Church.

American priests are not slow to recognize, now that the opportunity is presented to them, that when they stimulate the charity of their people in favor of an outside cause they strengthen charity towards the home need.

* *

A FEW years ago we had an idea that a Catholic priest in China could buy land, build chapels, keep from starving and under shelter, for about fifty cents a day. The facts were not made

DO IT NOW! WHAT? TELL YOUR FRIENDS

clear to us, perhaps because it was feared that we might think of our missionaries as too fond of luxuries.

It should be made clear that no missionary, at least in China, can live and move along in his work on fifty cents a day. Three dollars a day would be more like it, and his traveling expenses would eat up a portion of this.

The writer recalls talking with a missionary of Canton vicariate, whose center was on an island. This priest was obliged to make four trips a year to the city of Canton, and each trip cost him \$40. Besides, he had two small schools, one for boys and one for girls. To the master he paid \$160 a year; to the "schoolmarm," \$100. He provided books for those of his flock who could not pay for them; and from remote Christian settlements he brought worthy youngsters, some of whom he boarded and clothed at an expense of about \$48 a year each.

Do you catch the idea?

* *

AMONG our recent guests has been the fair-haired little chaplain of the biggest leper asylum in the world, Fr. Deswazieres. It is an awful name, but if you met this fine type of French missionary your heart would go out to him,—and after the interview you would find a hole in your pocket.

Fr. Dee (it is better so) has come over from Europe, where, after fourteen years, he saw his mother, only to leave her again. He is on his way back to his lepers and already he is worrying, because there is war in his district, trains are not running, and he pictures his fourteen hundred charges suffering from hunger. But he staid on for a few weeks, hoping to pick up some useful bits of paper from Chinese pagans in this country and Canada.

He had visited one center in New York City and received a check for one thousand dollars, and



"My eyes have seen Thy salvation which Thou has prepared before the face of all peoples, a light to the revelation of the Gentiles...."

—Luke, II, 30-32.

he was exultant; but the famine in China was pressing on the charity of Chinese residents in America and "this vein ran out," as they say in Scranton.

Fr. Dee then turned to French-speaking congregations in Canada, where he was well-received and managed to raise a few thousand dollars—about one-sixth of what he needed to put seven hundred of his lepers above the flood line.

Had Fr. Dee been a Protestant missionary, or had he had a good advance agent, he would have been hailed along the line as another Fr. Damien. His photograph would have been seen by thousands—this may yet happen—and the story of his work would have been made known far and wide; and—which is more to the point—he would have returned with a smile and no sigh, to announce to his lepers

Next month this magazine will add eight pages to its present size, making in all thirty-two pages. And the cost will remain the same to you. The good-will of our readers enables us to make this improvement.

that they were going to move to dry land at last.

It is a pity that such a man should be allowed to pass among us unnoticed and unsung. Not that Fr. Dee is the kind of man who enjoys attention and the plaudits of men, but—he would gladly have borne such for his lepers. Some day we shall have an organization in this country to take up just such a man and, for the greater glory of God, make known his work.

* *

FAMINE is a word which present day Americans have never realized—and few among us have ever felt the pangs of hunger. God has been good to us, and we have measured up poorly to our opportunities.

At present there is famine in China. It does not affect the South, where our Maryknollers are, but it covers several provinces in the North and shadows a population of fifty million, many of whom have already died from want.

Travelers in the stricken regions report that they cannot find words to picture adequately the scenes of misery they have witnessed. In the beginning, leaves were stripped from the trees and used for food. Outside of the houses of the better-provisioned, hundreds of starving women and children have been seen clamoring for a little grain until their cries were heeded. Bands of hungry men have taken by force grain from the store-rooms of the well-to-do or from some newly-arrived grain-ship in the Grand Canal. Girls have been sold for a few dollars, or even abandoned on the roads by their parents who joined the ranks of refugees plodding on to points where food was more easily obtainable. Whole families, desperate at the prospect of death by starvation, have ended their miserable existence.

The famine is due, largely, to lack of proper irrigation and wells. Recurrences can be pre-

vented, and relief funds, it is hoped, will be sufficient to make some improvement while relieving immediate distress.

But hunger is gnawing—and if any of our readers can see his or her way to save some of these lives Maryknoll is open to receive and transmit the help.

Those at the head of relief societies in China have declared their intention of using the mission establishments as centers for the distribution of alms to the sufferers. They have, in fact, been using the services of Bishop de Vienne, of Chihli. We shall be glad to forward to Bishop de Vienne any contributions.

The present plight of poor China is but a faint image of the spiritual desolation which prevails over all that vast country of four hundred million souls, of whom twenty thousand pass every day unbaptized into eternity. As the knowledge of the bodily sufferings of the starving portion of China excites the pity of the Christian world, may God, Who knows how to bring good out of evil, stir up an even greater pity for the greater spiritual needs of practically the whole Chinese nation.

* *
AN inquirer asks why our burses are five thousand dollars while those of another mission organization are three thousand.

The answer will doubtless be found in the fact that our students are trained in America, where it is impossible to support and educate a student on the interest of three thousand dollars a year.

And we may add that at present even five thousand dollars will not cover the cost,—but we anticipate more favorable conditions, and in the meantime we are very well satisfied to secure so substantial a proportion of the entire expense.

Has Lent begun without a resolution? Make it now.

Never were the foreign missions in greater need of men and money than at the present moment. This is America's opportunity, and it is fitting that the Dominican Fathers, who have done and are doing such heroic work in heathen lands, should contribute their share towards awakening and increasing, in this country, interest in the work of the Church among the pagans. I am firmly convinced that, until we begin to furnish not only money, but also missionaries, for the foreign missions, the Church in America will continue to suffer from a dearth of priests. For my part, hard up as I am for priests, I should consider it a privilege to give up any of my seminarians for the foreign missions.

—* Jules Jeanmard,
Bishop of Lafayette, La.

THE response to our call for STRINGLESS GIFTS was especially gratifying because of the many fine letters received from persons who "had not looked on it in that light before."

And just as we were actively engaged in the intake, along came a letter from Fr. Walsh in our mission field, expressing his hope that, as time goes on, more people who are inclined to assist him and his confreres will see their way to leave to the judgment of the man on the spot the best disposition of the welcome offering.

Fr. Walsh writes that, with very pressing needs, it is embarrassing to accept responsibilities to fulfill certain detailed conditions requested by benefactors, who, undoubtedly, if they had been in China would realize the difficulty.

A benefaction is always welcome, however, at home or abroad, but it is doubly welcome when it is accompanied by the permission to apply it as those in charge think best.

The *Stringless Gift* is a precious one.

* *

By the Way.

IF you wish to follow American priests in India, write to Notre Dame, Indiana, for a copy of *The Bengalese*.

The China Mission College begun by Fr. Fraser in Almonte, Canada, reports the arrival of its first missionary, Fr. Sammon, in China, and the ordination of its first priest, Fr. Daniel J. Carey, at the College in Canada.

The newly-appointed Superior-General of the Belgian Foreign Missions, V. Rev. Fr. Rutten, was born in Belgium in 1874. He has labored as a missionary in Central Mongolia for nineteen years, and he acted as secretary to Bishop de Guébriant in the latter's recent tour through China.

A year ago little Holland could count in mission fields 953 priests, 967 sisters, 388 brothers,—totalling 2,308 representatives in the various orders and societies doing foreign mission work.

At the same time, the Paris Foreign Mission Society had 1,200 priests in the field.

How comparatively meagre America's offerings to the missions seem! But we are only beginning.

American Jesuits have at last started into the foreign mission field of India. At this writing, five are on their way from the headquarters at St. Louis University. Their names are: Rev. Edward Purcell Anderson, Rev. Henry Milet, Rev. Patrick J. Troy, Rev. William J. Eline, Rev. Thomas A. Kelly.

On the eve of sailing for his distant mission Fr. Milet visited Maryknoll to see some of his "old" Missouri friends and to get a look at our nursery.

Does it surprise you to learn that even some of our American

Retrench on the luxuries, and offer to God's work what you save.

W E L O O K F O R 1 0 0 , 0 0 0 S U B S C R I B E R S

bishops have been obliged to get along without cooks—at least for an uncomfortable period? One much esteemed member of the hierarchy told us that he had drawn three who, with no apparent cause, had gone out of their heads.

And this leads us to make an inquiry (suggested by a priest) from missionaries who know:

Is there any hope of establishing, among the young men of Japan, Korea or China, an order of domestic workers who, properly instructed in American household needs, could keep life in the precious bodies of some good bishops and some more long-suffering pastors, who look to us for relief?

The "Spread!" campaign of the Catholic Students' Mission Crusade is on. The Catholic institutions of higher education in this country, our seminaries, novitiates, universities, colleges, and high schools, total well over a thousand. About one hundred and fifty of these were allied to the Crusade at the time of its Convention last August.

From September, 1920, to June, 1921, was determined by the Convention delegates as a period of concentrated effort to swell the ranks, and the executive

headquarters in Cincinnati already report the movement strengthened by the resolutions of fifty new societies, not including Junior units in elementary schools. The total membership is now over twenty-two thousand.

The first issue of the Crusade quarterly, under the title, *The "Spread!" Book*, has appeared in the student world and breathes a stimulating enthusiasm.

A California well-wisher writes:

Is there any possibility of getting a sufficient number of missionaries together to give a *General Mission Meeting* in some large city for one week? Uncle Sam likes big doings. I know you could get all the money you need for foreign missions—and home ones, too—by one simultaneous mission in one large town or city. Besides, the American people have no idea of what the Catholic Church is or what she teaches. You will excuse a candid Scot for saying so.

I hope the coming generation of preachers and teachers will be more Catholic than national. We had a sorry example in Scotland in the sixteenth century. The bad Catholics turned against the Holy See on the plea of nationality, and when the storm was over there were only two national churches left,—St. Mungo's in Glasgow, and St. Magnus' in Kirkwall.

Yours in the Faith, —

The writer of the above will be interested to know that the idea he expresses was adopted

ADVERTISERS

The addition of eight pages to *The Field Afar* will give advertising space, which until now we could not spare except for a very limited number. We are now prepared to accept advertisements and will send rates to any one interested.

unanimously at a meeting of missionary and mission-aid society heads, held last year at the request of the American hierarchy, and it may yet be put into execution.

ABOUT THE CHINESE.

From the U. S. Census

Number of Chinese in U. S. —71,531

Number of Chinese in N. Y. State—5,266

Number of Chinese in New Jersey—1,139

Number of Chinese in California—36,248

Character—The Chinaman is honest, thrifty, a good business man, and a loyal citizen. He has a religious sense that provides a splendid foundation for Christianity. He learns quickly, and remembers what he learns. The Chinese farmer is the



CHINESE CATHOLICS IN SAN FRANCISCO.

This photograph was taken after the presentation of an original play, entitled "The Dream of San Toy," at the Catholic Chinese Mission, in San Francisco. Fr. Cartwright, C. S. P., pastor of St. Mary's, and Fr. Bradley, C. S. P., Director of the Mission, are both in the photograph.

WILL YOU NOT ADD ONE NAME TO OUR LIST?

most efficient farmer in the world, securing the largest production from the smallest acreage. He makes a fine servant. He would provide good material for many of the trades which Americans now consider too menial but which John Chinaman considers just the thing.

Suggestion—It would be a good experiment if the K. of C. should make special efforts to educate the Chinamen of the country, beginning with the cities of New York and San Francisco. Their new courses in vocational training would be greatly appreciated by the Celestials, and they would be forming a good people into good citizens.

Possible Results—The Chinaman would soon manifest interest in the religious question and would no doubt question his teacher concerning the matter. Here would be an excellent opportunity for a little missionary work. The teacher could turn over the inquirer in due time to a Maryknoll priest and a new Catholic would result shortly.

The works of God develop little by little. They have their beginnings and their progress. Our Lord in His own day could have established the Church all over the earth, but He was satisfied to lay the foundations and leave the rest for the apostles and their successors.

It is not expedient to do everything at one time and with one stroke, nor think that all is lost because everyone does not hasten to co-operate with us.

Under such conditions, what is to be done? We must pray much to God and work together. If it is God's work it will succeed and last, but if it is only the fruit of human industry it will not go too well nor very far.

—St. Vincent de Paul.

Virgo Immaculata.



A FEW years ago there appeared in THE FIELD AFAR an article entitled, *A Message of the Immaculate Conception, Patron of America, to American Catholics*. The article was signed M. B.—but the writer was our beloved Fr. Price, who loved to use the initials of Mary and Bernadette.

This message has been reprinted as a booklet, and, in anticipation of the feast of the appearance of The Immaculate Conception, we quote the concluding paragraph, Fr. Price's interpretation of our Immaculate Mother's message:

Pray and work for the conversion of the countless millions about to perish. I who send this message by little Bernadette to you, my American children, am The Immaculate Conception, decreed by God to crush the head of the Serpent, destined by God through the appointment of the Church to be your sole National Patron, to be your model, to lead you in battle against the forces of hell. Follow me. Pray and work for the conversion of the countless millions about to perish!

We have emphasized perhaps disproportionately the material support received at Maryknoll from and through priests, but this kind of help has never stood alone. Hundreds of priests have

An order from Cornell University Library for Observations in the Orient suggests the desirability of securing this book on travel, the first of its kind in English, for other libraries, college and public.

given the assurance of prayers and Masses, and some, like the writer of the up-lifting paragraphs that follow, have given evidence of deep thought occupied with our development.

What seems to me to be of vital importance in a supernatural way is to keep all the Maryknoll activities unified. I, personally, have begun to pray to Our Lady of Maryknoll as patroness of them all.

Just think for a moment! As a nation, we Americans are going on one hundred and fifty years old, yet Catholic piety has not blossomed on our soil into one single devotion that has not been imported! Truly, there is something the matter with America's Catholic heart; either that, or we have not yet grown fully into the condition of spiritual maturity.

The sanctuary at Maryknoll is chastened. The ground is cleared for something! I have more than once admired the upright strength of soul that guided the choice of its sturdy reminders, namely: the Holy Spirit over the altar; the four Evangelists in the corners; the "Tabernaculum Dei cum hominibus;" the Regina Martyrum in the rear. Stalwart trunks, those, every one of them: yet every living trunk grows, and your cherished Maryknoll determines a safe and thoroughly theological direction.

Has it never occurred to you that Maryknoll stands for a new visitation of Our Blessed Mother—a specifically new visitation to us in the United States? Maryknoll is not only yours—it is ours!

Every new visitation from on high led the Psalmist and saints to chant: "Cantate Domino canticum novum." It would give a new direction to devotion. The Church, to perpetuate such august memories, approves of new Masses, new offices, retreats, novenas, new basilicas, statues, medals, new sodalities, litanies, indulgences—every time the visitation is proved genuine by its fruits. Maryknoll is producing fruits because its mission originated in heaven. The Spirit of Zeal breathed—and the silent voice one day took utterance in the name, *Maryknoll*. You popularized the word, and those who read and hear find the charm of it irresistible. Now, Our Blessed Mother wishes to be exalted above all her works. And the more she is exalted, the more the works will flourish and the more evident will be their coming forth from God.

I F Y O U L I K E U S W E L L E N O U G H

New Maryknollers in Old China.

AS we drew nearer Shanghai, the surroundings took on more life and color. We passed a junk now and then, its brown-red sail full to the wind. These boats look beautiful from afar and in pictures, but any American, seeing one at close range, though ignorant of its name would not hesitate to call it "junk". More often appeared the equally picturesque sampan, whose occupant, standing erect near the stern, propelled his little craft deftly by means of a stern-oar—an operation called "sculling". Side-oars, as we have them in America, are scarcely seen hereabouts.

About 4 p.m. the good ship Nanking docked; and as we made for land we could hear the hum-drum chant of the coolies, at work on one of the buildings nearby. A double welcome awaited us on the pier: from Messrs. Lo and Tsu on the one hand, and Messrs. Feeley and Norman on the other, all excellent friends of Maryknoll. Both parties claimed us for dinner, but a brief council determined that our English friends should have us on the morrow, and that we should be the guests of Mr. Lo and Mr. Tsu that evening.

Two motor cars took us through a maze of rickshaws first to St. Francis Xavier's College, where Bro. Faust, the acting Superior, received us warmly, showed us the rooms we were booked to occupy that night, and sent us off with best wishes to our Chinese chow. That night ride to Mr. Lo's—for by this time it was dark—cannot be

Don't forget the future native priests needed to complete our Maryknollers' work. The boys are ready, but this generation at least must depend upon us for their education.

A hundred dollars pays tuition, board, and lodging for a Chinese aspirant to the priesthood for one year.

adequately described. Our auto passed, 'mid the continuous coughing of its horn, through ever-narrowing streets, by a multitude of shops, lighted mostly by oil-lamps, but many of them by electricity, much to our surprise,—and, curiously enough, these "Mazda" globes, for such they were, made us feel at home. This was the only modern touch to the picture and certainly jarred with its surroundings. Boys, stripped to the waist, some of them, were still hard at work pounding brass in a shop in front of which we stopped, for the poor Chinese have no eight-hour laws and child-labor prevention. "Where do these boys sleep?" someone asked, and was told, "Right where they are."

The interior of Mr. Lo's residence was in striking contrast with all we had just seen. The first room we entered was an oratory where a beautiful wall-painting of The Sacred Heart with arms outstretched seems to respond graciously to the Chinese inscriptions surrounding it: "The Sacred Heart of Jesus rules this house. O Sacred Heart of Jesus, watch over this household and keep us in peace." Mr. Lo conducted us next to the drawing-room, where our old friend,

The Maryknoll Mite-Box on your mantel may well be considered the index of your charity, the measure of your thoughtfulness for others and your self-denial for love of God and pagan souls.

Ignatius Tsu, greeted us with his well-known smile and a warm hand-shake.

Ignatius and John Berchmans Lo, and two other sons of Mr. Tsu's, were also on hand. French was the principal vehicle of conversation, though English was also used. All of us were much impressed with these young people as we chatted and smoked, had tea, and listened to American songs on the Victrola. "Over There" with its "The Yanks are Coming" seemed to have acquired a new significance.

Before dinner we were shown to another oratory upstairs, where a statue of the Miraculous Virgin seemed to beam down upon her Eastern children. The showers of graces proceeding from her hands are represented by a hundred tiny electric lamps, which sparkle beautifully. Here, at the instance of Mr. Lo, the Salve Regina was sung, followed by the triple invocation in French: "O Mary, conceived without sin, pray for us who have recourse to thee."



IN MR. LO'S GARDEN WITH MR. LO, MR. TSU, AND TWO OF MR. LO'S SONS.

JOIN US FOR LIFE—AND FOR ETERNITY.

Then came chow! It is impossible to do justice in writing to what we were unable to do justice to in eating. Suffice to



THE MOTHER OF US ALL,
IN A CHINESE HOME.

say, that it was a genuine Chinese banquet, beginning with soup prepared from bamboo shoots and what seemed to be clover, continuing through about fifteen courses of snails, sharks' fins, fish-lips, chicken-livers, etc., and ending with delicious roast duck, mocha cake, and coffee. This was followed by a cup of fragrant green tea in the drawing-room, soon after which we sang "Maryknoll", and took our leave.

It was not a difficult matter to fall asleep at St. Francis Xavier's in spite of the loud talking in the streets, for we were dead tired. But the rubbery fringes of the sharks' fins inside made us dream dreams which we hope will never come true.

The next morning Bro. Faust was our alarm-clock and broke right into the midst of our slumbers at 6 o'clock. At 7 Mr. Lo's chauffeur called and took us to St. Joseph's Hospice, where we had promised Mr. Lo, the father of this grand institution, to say our Masses that day. St. Joseph's Hospice is the charitable Home mentioned in *Observations in the Orient*, which takes care of 1400 people continually; poor, aged, feeble-minded, sick, prisoners, and orphans.

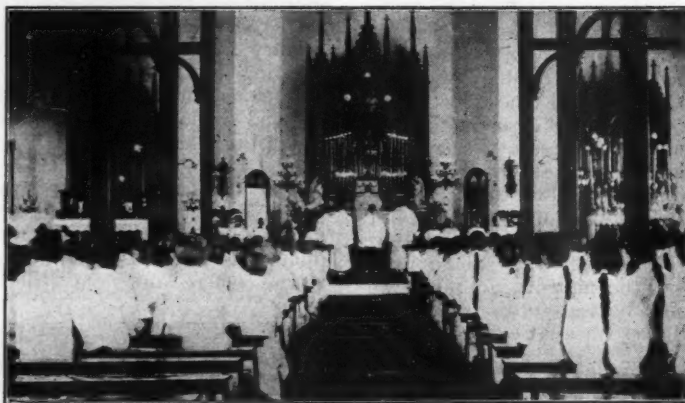
As soon as we alighted at the door of the chapel, we were met

by Fr. —, S. J. A few moments after a bell sounded and the chapel started to fill up with children, men, and women, the women taking the Epistle side and the men the Gospel, which seems to be a custom in China. Mr. Lo and Mr. Tsu themselves served Fr. Donovan's Mass at the High Altar, during which the children sang. Now Chinese singing is rather distracting to Westerners at first, and so it proved for us. Yet to hear these little salvaged souls sing with loud and enthusiastic voices the praises of God and His Blessed Mother in alternate solo and chorus did not fail to touch our hearts and gladden them. It made one pause and muse for a few happy moments on that grand and marvelous institution of Christ, the Catholic Church, which brings all nations under the

Let us not live as Christians simply to "get by". Let us do something.

with cars to show us some of the city. Our first stop was the Jesuit Institution at Sicawei, where Fr. Kennelly, Bro. Kennelly's uncle, received us warmly and showed us around. Sicawei has also been described in *Observations*. What struck us particularly were the brass-work and wood-carving departments, where very artistic articles are produced and sold at very low prices. Another excellent idea was a large wall-map of the diocese, showing all the mission stations, with the names of the missionaries inserted in their respective places by means of pegs. This keeps all informed as to their progress.

We dropped in to see St.



THE CHAPEL IN ST. JOSEPH'S HOSPICE.

sweet yoke of Christ to sing and make melody in their hearts to the Lord.

Mr. Lo had asked us to say Masses for his intentions, which will be interesting to note, for they are characteristic of the man: two for former inmates now suffering in Purgatory; and two for all the benefactors of the Institution and also his enemies.

By 10.30 we were back at St. Xavier's, where Messrs. Norman and MacDonnell were waiting

Ignatius' Church, a cathedral-like edifice, where about six hundred Chinese receive Holy Communion daily. Before taking our leave, we snapped a few pictures in memory of the occasion.

We took *tiffin* at 1 p.m. with Mr. and Mrs. Norman, Bro. Faust, Mr. MacDonnell, and Mr. Feeley.

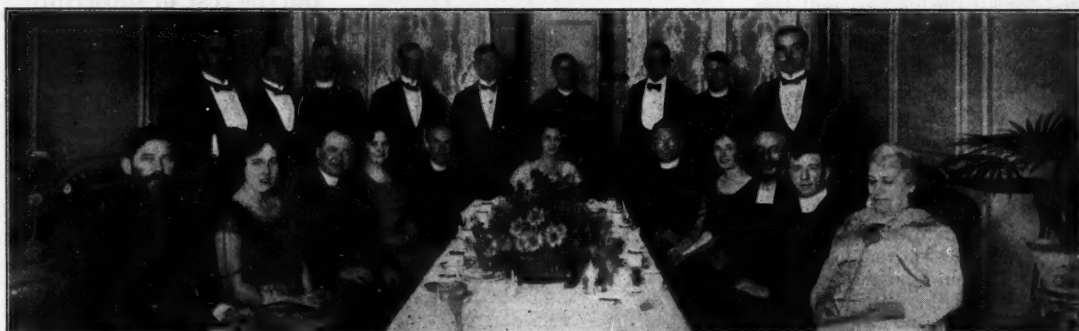
The rest of the afternoon Bro. Faust entertained us by driving us through other interesting parts

FIFTY DOLLARS OR A LIBERTY BOND

of the city, after which we returned to our rooms at St. Xavier's to spruce up for the dinner tendered us that evening by our English-speaking friends.

pice. Mr. Lo requested the latter to say Masses of Thanksgiving for the past. He and Mr. Tsu again served and received Holy Communion. How fittingly the Offertory of that Mass applied

and Donovan visited the Shanghai General Hospital, where the Franciscan Sisters have charge of the patients, although the institution itself is, I believe, public property.



GUESTS OF HONOR IN SHANGHAI, CHINA—NOT NEW YORK.

The dinner at the *Kalee* was especially enjoyed, both because of the congeniality of our friends and also because the menu was Caucasian. It will take several weeks, months, or years to develop a taste for native dishes. In all, we were about twenty at table, including our good friends Bro. Faust, and Fr. C——, S. J. Photos were in order again, to perpetuate the happy occasion, and a Japanese photographer took a couple of flash-light pictures, which may or may not appear in the *F. A.* Bro. Faust saw to it that we got home safe and early!

On Thursday Frs. Wiseman and McKenna said Mass at the College and a near-by church; Frs. Cairns and Byrne on the Nanking; and Frs. Dietz, Hodgins, and Donovan at the Hos-

to those two good souls: "*Oculus fui caeco, et pes claudo: pater eram pauperum—I was an eye to the blind, and a foot to the lame: I was a father to the poor.*" The children's singing today was even more touching than yesterday. They chanted the Magnificat in the Trojan tone, and the well-known "Adoremus" with the "Laudate, Dominum". A very pleasing feature was their pronunciation, with its substitution of "t" for "r"; "Adolemus in aeternum, Sanctissimum Sacramentum."

That afternoon Frs. Hodgins

They called also upon the Tsus and met the grandmother, a dear old lady, who has raised her children and children's children in the fear and love of God. Frs. Byrne and Cairns called at the Bishop's, but found His Lordship absent. The Fathers at the Procure of the Missions Etrangères were also out. Fr. Dietz and Fr. McKenna remained at the Procure to attend to their correspondence and in the early evening took in a "movie" of Cardinal Wiseman's *Fabiola*, this particular exhibition being reserved by the Brothers for the College. The demeanor of the boys was

If you have any spare books on missions, let us send them to our Maryknollers in China, who are anxious to secure a working library on mission topics. They will need up-to-date publications, also, and would welcome a gift for this purpose. Such gifts will be formed into a fund, known as the

**Maryknoll Missioners'
Book Fund.**



WITH FR. KENNELLY AT SICAWEL.

SECURES A PERPETUAL MEMBERSHIP.

interesting and edifying as well; they cheered loudly as the picture of Our Savior was flashed upon the screen, and also at every deed of Christian heroism, such as the martyrdom of the boy Tarcissius and the virgin Cecelia; and they hissed for all the villains and for the traitor.

The parting with Messrs. Lo and Tsu at the dock that evening was almost a sad one, for these kind friends had entertained us so delightfully and we felt we had known them for years. Three successive times they turned round on the pier to wave farewell. God bless them! Their lives are ample testimony that the sacrifices of the missionaries are worth while. Just that day, for instance, Mr. Lo had administered seven Baptisms.

At six the next morning the Nanking departed for Hongkong, to make port Sunday night. Not many of the old passengers were left, but a considerable number of new ones, mostly Chinese, had taken their place. We were all resting up after the three strenuous days ashore.

About 5.30 p.m., on Sunday, the Nanking entered a narrow channel between mountains—the approach to Victoria, the chief city of Hongkong Colony.

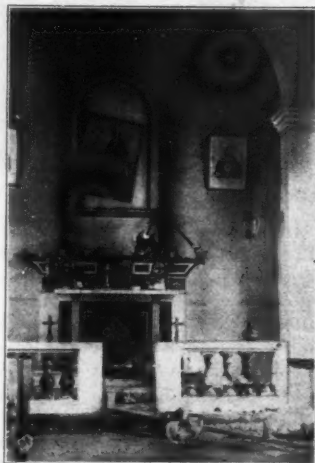
The Nanking does not dock in Hongkong—it costs \$500 a day to do that—but she simply drops anchor out in the bay, and sampans crowd around to remove passengers and luggage. We had just about decided to remain on board overnight, when a launch appeared, bearing our Maryknoll confrères. What a reunion that was! Only Frs. Walsh and Vogel looked natural; the rest were hidden behind beards, which were certainly tempting. We could hardly resist pulling Fr. O'Shea's, monstrous and red. We hurried to the launch and to shore, singing, "Maryknoll".

If you are not going to use that typewriter, we can keep it in action. Thank you.

A Friend in Need.

We have learned with pain that in the Wuchow district of Bishop Pozzoni (Bishop of Honkong) six churches and chapels, together with houses of priests, three schools, and two residences occupied by Chinese sisters, have been looted and burned.

At the same time, several native Christians, including the catechist, a school teacher, and about thirty others, have been killed and some have been wounded.



Several hundred Christian homes have also been destroyed.

The attack was made, not directly against the Christians, but by some bandit soldiers who, unchecked, went through the entire district during a period of two months.

These bandits were no respecters of persons and they even arrested the priest in charge. They seemed to have been animated by a particular hatred for any form of religion, and, besides looting the churches, they desecrated them, and tore rosary beads from the necks of many Catholics and trampled them under foot.

The Bishop needs chalices and vestments, but he needs even more some money to relieve the distress of his people.

One of the Maryknoll priests is now living in Hongkong, near the Bishop's residence, and will gladly forward to him any offerings.

Beginning with the March issue, THE MARYKNOLL JUNIOR, our monthly magazine designed expressly for young people, will hereafter have four more pages, and the cost of subscription increased to fifty cents for single subscriptions, forty cents for subscriptions in quantities.

If you like THE FIELD AFAR your boy or girl will like the JUNIOR.

Medical Missions.

OUR medical friends will be interested to learn that Dr. Margaret Lamont, widely known for her interest in medical mission work, is due at Maryknoll early in February.

It looks as if medical missions are at last coming to their own, and we are happy to present the coveted stamp of Rome's approval on Dr. Lamont's latest efforts in the great cause for souls:

Sacred Congregation of Propaganda, Rome, September 30, 1920.

Madame Margaret Lamont, M.D., B.S. Madame:

The Sacred Congregation for the Propagation of the Faith, which is well acquainted with the care and laudable efforts you have always employed in the work of pagan conversions through dispensaries and hospitals for the sick poor, learn with pleasure that you are trying to form a pious and apostolic lay Society, composed of doctors who will devote their talents to the missions and be supported by Catholic doctors in the homelands.

In the audience last May you received the approbation of your plans by Propaganda. And truly—I like to repeat it—it is a holy work and an opportune one, to secure through your charitable offices salvation of soul as well as of body for those unfortunates so often entirely abandoned by all.

Happy they who will have the good fortune to fall into the hands of those doctors, who in the spirit of Christ exercise their saintly, humane, Christian mission.

I pray the good God to bless your efforts and to grant you every desired good.

W. Cardinal van Rossum, Prefect
C. Laurenti, Secretary.

A "Special" from Fr. Ford.

Battles in China are more common than fatal, but they are keeping that great country from a development that would surprise the world: and, incidentally, they are a nuisance to such good people as the Maryknoll missionaries and their flocks, actual or possible. Catch these echoes from Fr. Ford:



BISHOP POZZONI OF HONGKONG
AND FR. WALSH-IN-CHINA.

A MACHINE gun just rolled by, to be set up on the nearest hill, and one hundred soldiers from Taikau have reinforced our city wall, while trenches are again thrown up flanking the approaches to the city.

It's over two weeks since any boat came to Yeungkong so we are a bit hazy as to the nature of the conflict. It seems that several thousand soldiers have revolted and turned pirate, to the east of us. Yesterday the new civil prefect sent for our old catechist and asked for protection from the Mission in case of danger. Last year's prefect did not do that; instead he took a boat to Canton; but no boats are running now.

The Protestant ministers are away at Canton and want to get

back here, while Fr. Vogel and I are here and want to get away for the Retreat. I'm afraid it will look like a physical retreat. However, I don't think the rebels will enter the city and the affair will blow over like so many that have preceded it. It gives the local soldiers some excitement and reinstates them for the moment in the good graces of the abused inhabitants.

We are on a pleasant footing with the new civil prefect. We did not call on him when he took up the office, as mission trips kept us away, but he has since made the first step himself, by sending his secretary to borrow a loaf of bread. He offered to pay for it and for any more we could send him, but we compromised after several exchanges of notes. He pays for the dough and our "boy" makes an extra loaf each baking day.

Our "boy" really makes delicious bread, not too light and a bit damp till it dries out, but eatable. We were careful not to unbalance the boy's humility, but this request from the mandarin may be his undoing. So far, it has resulted only in better bread.

The military prefect also has favored us—at least the catechist views it so—by inviting us to contribute our mite towards the funeral expenses of some soldiers recently killed.

We have a good chance to observe the life of a soldier here. Our house is next to the North Gate and twenty soldiers are quartered there in one large room atop the city wall. *Patience* sums up pretty well their existence. It's not exactly a lethargy, for they seem to enjoy standing or sitting from sunrise to late at night doing absolutely nothing. It's a negative virtue, perhaps, but better than gambling. And they keep up a good-natured laugh and welcome any neighbor's baby that comes toddling along, which shows that their hearts are in the right spot.

FIFTY DOLLARS will secure a Perpetual Associate Membership, applicable to the living or to the dead. (Bonds will be accepted.)

We passed the summer well, and cool weather a week ago found us ready to fatten. I spent one Sunday at Cheungtin-nam to measure the ground and have the Christians clear it and level it for a chapel this winter. So far my first attempt at a hold-up among my friends gives fair returns. Out of sixty whom I billed, thirty-four answered with about \$350.

There's no chance of a boat for another week or two, so I'll write another to go along with this later.

I am enclosing a picture of our catechist, Peter Ho, a jolly old fellow, who can preach two hours on any text. He spends his days between the



FR. CAIRNS WITH FR. SAMMON,
FIRST PRIEST OF THE CHINA
MISSION COLLEGE, ON-
TARIO, IN TOW.

chapel and the classroom. His hobby is reciting Confucius. He will tackle and throw a quotation of the sage with no injury other than the waste of his listener's time.

F O R 1 9 2 1 ! M A K E I T Y O U R S !

He is about sixty-eight—which is old for a Chinese. You'll notice he has a regular oldtime Maryknoll haircut—but here the barber shaves the scalp. Peter Ho was the first person baptized in Yeungkong. He was Fr. Gauthier's first convert, twenty years ago.

Oct. 4.

We were busy these two days receiving "refugees" and storing their valuables in our bullet-proof bedrooms. Ten of the twelve professors at the Normal High were in yesterday to beg a few feet of storage room for their books. Last night twenty pagan women were accommodated in our woman's quarters, and the "notables" among our Christians "happened in" to spend a few days with us—not that they fear the rebels, but they love liberty.

The Protestants at the Hospital are flying their American flag and the new sect just started (an off-shoot, due to some disagreement) flies its own British colors.

3 p.m.—All to no purpose. Peace has been declared. Negotiations settled the matter by the rebels entering and the present occupants leaving the town. The politics of it all is beyond me. But we have a small sized Victory Day celebration on all sides.

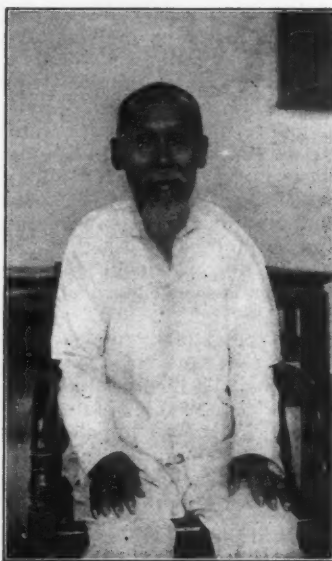
Oct. 12.

Still no boat. The Protestant doctor made an overland trip and landed here in time to act as mediator between the two sides. We got the politics of it all from him later, but it's a tangle. This local affair is a continuation of the two years' struggle between Kwangtung and Kwangsi to shake off the latter's control over its neighbor province. Kwangtung has succeeded for the moment, so all the Kwangsi officials are faring rather rough. The official in charge at Yeungchan, up the river, is minus two ears because he happens to be on the losing side.

Oct. 16.

It was a false rumor of peace, or at least hostilities recommenced when the losing general got reinforcements. The hills about us are dotted with soldiers and night watches guard the city walls. But no fighting—and no boat.

We should have been in Canton four days ago and had begun to get ready, but a telegram from



PETER HO—VETERAN CATECHIST

Fr. O'Shea saying he was coming to Yeungkong made us wait. The telegram took five days to reach us, and it is now ten days since he should have started, so we argue that he must have turned back. The telegram came by mail as the wires had been cut by the soldiers.

The day after tomorrow we shall try to make the hundred and fifty miles overland—it takes us into "No Man's Land" but we foreigners are safe enough. We can make it in four days.

Shanghai, Nov. 2.

The address looks like a vacation, n'est ce pas? And it is,—for me. Fr. McShane was advised to go under an operation

Keep the Catechist Funds moving! Your Holy Name Society can fit nicely into mission work. Hire a catechist and get in touch with the Maryknoller who will use him.

for appendicitis and Shanghai was chosen as ideal for that and I was elected his escort.

First of all, the operation was a success and shortly after it Fr. Mac was chatting with me rationally. He is at the General Hospital, under the care of the Franciscan Missionaries of Mary. The Mother Superior had been to both Hawthorne and Maryknoll and is making a pet of our invalid. His nurse is an Irish sister from the States, who has a brother at Hankow, a Franciscan.

Your Christmas cheer will have an extra note of thanks for Fr. McShane's successful operation. The Dr. promises he will put on flesh as a result; indeed, the improvement is marked already. The rest here will give him a good handicap for beginning the new mission of Loting when he returns.

Did I mention before that the new men are right at home already?—we forgot the two years' separation immediately.

MARYKNOLL'S TENTH.

This year Maryknoll will celebrate its Tenth Anniversary. We are not going to ask you to give us half a million to pay for our new Seminary building—but we do ask for one more subscriber to THE FIELD AFAR.

We have been many years building up a subscription list of eighty-five thousand, and we are quite proud of it because it is our own "bow-legged baby" and not the off-spring of a canvassing company. Yet it is woefully small for this country of ours, and for a national work, such as ours is by will of the archbishops and bishops of these United States.

Just think of it, dear friend—if you get that one subscriber, and if John Jones gets his one and Mary Smith gets hers, we shall have one hundred seventy thousand for a subscription list, and that will suit us very well, thank you, for our Tenth Anniversary gift.

So, go to it, dear reader, and don't leave it to George,—for then we should have only one hundred and sixty nine thousand nine hundred and ninety nine, and that would spoil the whole affair.

BOOK NOTES.

A Matter of Life and Death is the title of a thoughtful pamphlet by J. Godfrey Raupert, K.S.G., the well-known author of several books on spiritualism. The pamphlet sells for fifteen cents and may be procured from the *Catholic Union Store, Buffalo, N. Y.*

The Brides of Christ, by Mother Mary Potter, is a truly spiritual book which unites strength to sweetness. Its appeal is not only to all sisters, but to every Catholic woman who is seeking spiritual perfection. It is published by *Matre and Co., Chicago*, and sells for \$1.35, postpaid.

A Vade Mecum for Nurses and Social Workers—is a compact manual of reflections, reminders, devotions, and prayers. As a daily companion, it should do much to strengthen and spiritualize the work of those in the profession. And even others will find it well worth reading. Price \$1.25. *Bruce Pub. Co., Milwaukee, Wis.*

Mary the Mother. Her Life, and Catholic Devotion to Her.

By Blanche Mary Kelly, Litt. D., with foreword by Rev. John J. Wynne, S. J. The book of 135 pages is bound in vellum, stamped in gold, and may be had for \$1.00. It is published by

The Encyclopedia Press, Inc.,
32 East 41st St., New York.

There is much demon-worship in non-Christian lands. But its followers have not had the truths of Christianity preached to them. Satan is now seeking to introduce his cult among those who have the advantage of Christian teaching; and he is doing it by the spread of spiritism. That such is the fact is clearly established in the 132 pages of Dr. Coakley's recent valuable work, "*Spiritism, the Modern Satanism*", published by *Extension Press* at \$1.25.

An interesting mission booklet, *Two Bostonians in Uganda*, has been published by the Boston office of the Society for the Propagation of the Faith. It is the story of two vocations to the community of the Franciscan Missionaries of Mary, and tells of the unique meeting, in the heart of Africa, of the young American girls who were almost neighbors in Boston but became acquainted only after both had arrived in the Dark Continent. Of special interest is the fact that Bl. Théophane Vénard was an instrument in the development of the first vocation. His own missionary ambition was aroused by reading of the sacrifices of others who had gone to the mission fields before him, and was registered in the resolve, "I, too, will be a missionary".

Wireless and Other Messages from the Home Knoll.



A STRANGER from Ireland landed a few weeks ago in New York City, on his way from Siberia to China. He asked a traffic officer to direct him to Maryknoll. The big fellow hesitated a moment, and his mind registered Pocantico Hills where the Christian Brothers live under the shadow of *Jawn D. Rockefeller's* little cabin. Then, rectifying his mistake, and with a magnificent gesture holding up a line of autos, this brass-buttoned worthy said to our travelling friend, "I was wrong—you want to go to Sing Sing."

A few days later our Superior, with the Superior of the Paris Seminary, was hunting baggage in the Grand Central, when a plain-clothes man addressed him and, after a few words, disclosed the fact that he is a reader of *THE FIELD AFAR*, while his aunt is a benefactor. As this man's services were needed, it was hardly the moment to suggest that he should follow his aunt's example.

These experiences recall that of a Maryknoller who was looking for a berth on a certain steamboat that plies between New York and Boston. The agent shook his head and said, "Full up!" But just then he spotted on the lapel of our Maryknoller's coat a *Chi Rho pin*—which flashed into the ticket-agent's mind the recollection that there was a way by which he could accommodate the would-be patron.

Moral:—wear a *Chi Rho*, the Maryknoll emblem, and avoid handcuffs and other inconveniences.

Among recent visitors were two Fathers Martin, O.P., one from Rosaryville, Louisiana, the other from Namdinh, Tongking; Fr. O'Reilly of the Irish Foreign Missions (Omaha), who stayed a couple of days and gave an interesting talk on his experiences in China; Msgr. Cassidy, V.G., of Fall River; Fr. Carey of the Chinese Mission in Almonte, Canada; seminarians from Brooklyn and Dunwoodie; and a Standard Oil man who knows much about South China and patiently submitted to a quiz.

The visitor of the month was Bishop Feehan of Fall River, who has been a true father to Maryknoll. Out of his diocese have come two priests and a dozen aspirant missionaries, two of whom are members of the Maryknoll sisterhood, the others being divided as students between Maryknoll or The Vénard.

In giving up excellent young priests to the service of foreign missions, the Bishop of Fall River, though conscious of the sacrifice, has made it cheerfully with the firm belief that his diocese will be the gainer. "I would not dare," he said to the student body at Maryknoll, "to interfere with a foreign mission vocation."

And then the Bishop surprised his hearers by announcing a

We began the New Year with 140 students, and for many there is no support forthcoming, either from burses or from tuition.

For each we reckon on an expenditure of \$250. Will you father or mother one of these aspirant apostles?

probable third priest to arrive before long, adding that, if the exodus keeps up, he himself will have to come to Maryknoll. A bishop would be welcome, and some of our ordination difficulties would then disappear, so that that announcement did not dis-

While on this subject we wish to say that for fifty dollars we can procure from Italy a painting of the recent Beatification of the Uganda (negro) Martyrs—and we shall appreciate this edifying gift.



SOME OF BISHOP FEEHAN'S MARYKNOLLERS.

turb us. Only—when he comes we hope to have something better than a 10 x 8 to offer His Lordship.

We are not yet in a fixed abode, but even so early we are gathering paintings, prints, and statuary for the Seminary of Maryknoll.

Some years ago we were presented by a well-known physician of Newport, R. I., a convert of many years, with a collection of old paintings from Italy. These have been moving around with us until lately, when we gathered them into St. Peter's House and hung them, frameless and somewhat battered, on the whitened walls.

A Benedictine friend saw them recently and, lover of art as he is, longed to restore them. He set to work on one, and the finished production revealed a master-hand. Our friend would gladly apply his talent to the others also, but, willing as he himself is, we may not take his precious time without compensation. And should you, dear reader, be also a lover of art, interested to have us of Maryknoll preserve such religious treasures, we shall be thankful for your help.

Daily we feel growing the need for a procure in New York City; but we do not like the idea of purchasing or renting at this time, especially if there remains any chance of receiving the gift of a modest house from some friend.

Seriously speaking, what a fine disposition this would be of the old home down on —th or —rd Street. On or over its door would remain the blessed and blessing words—

MARYKNOLL PROCURE

C.F.M.S. of AMERICA



ST. MARTHA'S IN WINTER GARB.

**IF YOU enjoy reading
THE FIELD AFAR**

**your friends will too,
if you tell them about it,
and send their subscriptions
to Maryknoll.**

WHY NOT TRY IT—NOW!

The Seminary Academia—a voluntary movement and a Mission Crusade unit—has taken up the important and practical work of getting after delinquent subscribers to THE FIELD AFAR.

One day, as a healthy-looking aspirant to overseas service approached a box of junk to put it in its place, he spied a heap of stencils—and a tear drop started to his left eye—it was a cold day.

"Is it possible," he said to himself, "that all the people represented by these stencils really wish to give up a paper that even Chinese babies cry for and that is universally read from cover to cover?"

"The poor fish!" he murmured. "They are depriving themselves of the waters of life and are stranded. We must save them." So he gathered the two hundred, took them tenderly to his associates of the Academia, divided them up, and, with a modicum of effort, each member, signing his own name, sent special requests to the former owners of the stencils.

The response was so gratifying that the practice is being kept

THIS PAPER EMPLOYS NO PROFESSIONAL AGENTS.

up—and many a stencil has been saved from an untimely death.

We are not saying much these days about the Maryknoll Wireless Telephone Company but it may give courage to those interested here, and cut a hole in the pocket of somebody to be interested there (where?), to remark that we have on the Knoll a touch of the real thing.

There was a time when the writer of these lines suspected this wireless telephony, but down in the operator's sanctum—once the stall of a decrepit horse now deceased—the scribe has heard to his satisfaction, and may now with impunity say, "Maryknoll will soon 'tell the world', at least within a radius of a couple of hundred miles, what it has to say."

Even now it can catch a concert from the *World Building* in New York any evening at seven-thirty.

All of this means that there is hope for speedy delivery to our College at Clark's Summit, Pa., and hope, faint but quite certain, that our exiles in China can some day get together for an evening council on conditions present and future.

To communicate today with Clark's Summit, Pa., by the ordinary methods, outside of Uncle Sam's delivery, is neither convenient nor speedy. A telegram sent from Ossining goes to the Clark's Summit Railway Station and is mailed from there to the local post-office, where it is picked up sooner or later by a messenger from The Vénard, our College.

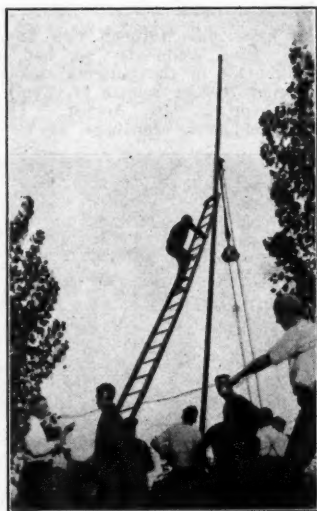
"Some service!" you say. Yes, some—but not much; yet it is in line with other conveniences at the Summit—which will yet, however, come to its own because possibilities lurk under its surface. (We do not refer to coal.)

"Why don't you telephone?" some reader asks. Well, we find that we lose less time, and are more certain of the message, when

we go on the train. It is only a couple of hundred miles.

Clark's Summit Alive! is the slogan for 1921, not yet adopted by the residents.

The several wooden buildings at Maryknoll make a volunteer fire department necessary. Every man has a particular duty in case of emergency. As an added precaution, each one keeps a pail of "fire-water" in his room. (Sh—here comes a *prohib.* officer!)



SETTING UP THE WIRELESS.

There might be snow knee-deep on the Knoll by the time these lines are read, but up to the present we have had an open winter with grass still green in patches and the hedges trying to keep up life to meet the spring.

Just now—we write in January—things are serene, at both the Knoll and the Summit over in "Pennsy." The "gangs" are out—and the songs of steam shovels, elevator whistles, and other heart-rending and bank-splitting noises are hushed. Oh, how good it feels to think that our present expenses are confined to the daily support of our two hundred and forty Maryknollers, to some necessary repairs and

Would it appeal to you to invest five hundred dollars as a Memorial in the new Seminary at Maryknoll? We are outlining the plan for our next issue, but in the meantime we will answer any question on this point.

installations, and to a few quiet workers who are either "finishing up" or getting ready for the spring building program.

What's that?

Excuse the interruption, dear, benevolent, and much-tried reader. It was only the announcement that the laundry installation has been shipped to The Vénard, and some more to the Knoll—which will mean a bill of \$7,000; that some more coal must be ordered—\$700 worth; and—well, we refrain. We can't appeal for such things as coal, light, electric power, laundry, sewage disposal plants (we have already sunk several thousands of dollars in such a commodity on both of our estates)—but just here let us whisper that no words look better to us these days than those which have been thoughtfully written by many in the last few months—

THIS IS A STRINGLESS GIFT!

The holiday spirit, when it springs from a Catholic faith, is always helpful to the mission cause. And especially when the season is Christmastide, New Year's, and Epiphany, one's own spiritual and material comforts suggest by contrast the lack elsewhere and inspire a desire to meet it. The blessed days recently passed were not disappointing and we recorded a very encouraging succession of gifts. They came from Right. Rev. and Rev. friends, from Very Rev. Mothers and Sisters, from V. G.'s and D.D.'s, LL.D's and T.D.'s, from seminaries, colleges, and schools, from asylums and hospitals, and, last but not least, from our growing army

I T D E P E N D S O N Y O U F O R I T S G R O W T H .

of lay friends from Coast to Coast.

Think of a Maryknoll Club sending us \$773.50. A priest was backing the Club, but he says, and we know, that he has fine material. This gift came through the Rev. James S. Duffy, Brooklyn Diocesan Director of the Propagation of the Faith.

Then two burses arrived, one from Illinois and the other from Indiana. The latter is from a well-known priest, to whom we shall pay interest for the present because, like most of us, he "needs the money".

Another priest—from Pennsylvania—added a couple of thousand dollars to his annuity; and other annuities were recorded from Rhode Island and Michigan; while a *stringless* interest-bearing thousand dropped from Ohio.

We like the word, *Ohio*, much better than *Owe-o*—and we might as well admit that we do-o a few more dollars than usual at this stage of the game. But when we look back on the scramble for wages, the high-kicking labor records, the awful combines of employers, we wonder that we are not in some poor debtors' durance vile. Our friends have saved us. They always do, because they hear God and God is good to us.

Turn a Liberty Bond into a Maryknoll Perpetual.

This gathering today makes me think immediately of the time when I too was in the seminary preparing for the priesthood and thinking of the far-off mission fields in China. My one ambition was to be a missionary. And on account of this experience I can assure you that I consider it a remarkable grace to be called to the missionary life. It requires sacrifices, and at times very great sacrifices, but here in your own auditorium you have a motto whose observance insures your success in all trials: "Gaudete in Domino,"—"Rejoice in the Lord."

—The Apostolic Delegate, at Techny.

Transcontinental News.

OUR California correspondents are too busy to fill even the precious space reserved for them, but we have caught a few items of special interest.

Some months ago Fr. Breton of the Paris Missions, who is training our Maryknollers on the Coast in mission work, started a small sanatorium for tubercular Japanese. Fr. Staub, who represents us at Los Angeles, now writes:

We have gone through two busy weeks. Last Wednesday we had a funeral. One of the patients at our sanatorium died, a woman of twenty-eight, baptized last August. The funeral, held at the orphanage, was very

class of adults on the Feast of the Epiphany.

We have our first owned house in Los Angeles. At least we have a claim on it and, although a mortgage shadows the place, we hope some day to set it free. A few thousand iron men would go far towards securing more tightly this very desirable property.

Its present occupants are three Maryknoll Sisters and they have been pleased to chronicle the fact that the first Mass was offered in the convent by the Rt. Rev. Msgr. James E. Cassidy, Vicar-General of the Fall River Diocese,—on which occasion they presented the distinguished visitor with a fig for his breakfast. It



A GROUP OF CHRISTIANS IN JAPAN.

impressive. It was attended by Catholic and pagan Japanese, and by the Japanese Christian minister. A Japanese woman present was so impressed by the ceremonies that she asked for baptism for herself and her little son. She is now under instruction, as is also the husband of the deceased woman.

Fr. Staub reports also that, at the Midnight Mass on Christmas Eve, a Japanese mother and her four children were baptized (the father having received the sacrament last June); that eleven children received their first Holy Communion at the Mass of Christmas morning; and that Bishop Cantwell confirmed a

was the solitary specimen in the convent garden and the Rt. Rev. visitor positively refused to eat it. The fig has since been stuffed and placed on exhibition.

DIARY SCRAPS

Dec. 10—Three large carpets and weekly basket of vegetables sent by the Sisters of Charity. Four of our school children walked several miles to visit us. Showed them Maryknoll postcards and explained pictures in Maryknoll books.

Dec. 12—Our first adult Japanese visitors, Mr. and Mrs. Akahoshi, with two children, Peter and Mary Magdalen. Spent nearly entire afternoon with us—left a peck of rosy apples.

Dec. 13—Picked our one red rose for the altar. Tea-kettle donated.

C O N T I N U E ! — D O N ' T D I S C O N T I N U E !

Dec. 14—Sent off Christmas boxes.

Dec. 15—Saw narcissus in bloom at Japanese Sisters' Home. Stayed late at school to get ready for the three-day bazaar.

Dec. 16—First day of bazaar—a great success. \$16.75 in the afternoon at the Sisters' table. One little pagan bought twenty holy pictures. A seven-year old Catholic lad, Vincent Joseph, bought one ice cream cone and spent the rest of his coin on religious articles. Chi-Rho pins are in favor with the youngsters—they remember seeing them on our latest missionaries.

Dec. 22—Attended funeral of a recently-baptized Japanese woman. For days she lived with scarcely any food but the Blessed Sacrament. Japan has another little saint in heaven.

Dec. 26—High Mass again at school. A peaceful day, closing with Benediction at the Japanese Sisters' Home. Home again, we three sat oriental fashion on our community room floor and marvelled at the goodness of our many friends. A statue of St. Teresa, her autobiography, and a large picture of The Little Flower, made us feel how much the prayers of Carmel count in our work.

Dec. 27-31—Went to Ramona Convent to say *thank you* for a beautiful ciborium. On our way home, Mrs. — stopped to buy violets at a field by the roadside. We saw that the workers were Japanese, so we went into the field, too. As an old man held up his wares, one of us said, "*Taiso kire de go saimaska?—Aren't they very pretty?*" He beamed his delight—but held faithfully to his price and bade us good-bye in his own tongue.

1920 has gone, and with it many worries as well as happinesses. Already the New Year has dawned brightly, and in its beginning we have had the blessing, in our own house, of our kindly Bishop.

The Seattle Maryknoll, after its period of real struggle and marked hardship—an experience common to all good works—is in strong movement. Up to the present we have not been represented by a priest at Seattle, but there is a little group of three energetic women, two sisters and a trained assistant, all of whom are making a good impression upon the Catholics of Seattle and on the Japanese—including the attractive little live dolls who claim their daily service.

Our Lady of Lourdes has many a client, but for some reason or another her burse for Maryknoll is not moving upwards.

For a recent entertainment, the Japanese men (parents of pupils at the kindergarten) met the expenses, — hall, decorations, piano, refreshments for five hundred, orchestra from the *Nippon Kaisha Maru* steamer, and even motion pictures. From an account in the local daily we quote:

A program consisting of drills and songs and playlets, a few of the latter in the Japanese language, was the offering of the sixty little children of the mission school.

Addresses were made by Consul Hirota and by several prominent Japanese of the city. The Consul in the course of his remarks paid a glowing tribute to the achievements of the Maryknoll Sisters. Speaking in his native tongue, the Secretary of the Japanese Commercial Club reviewed the interesting history of the Catholic Church in Japan.

A storm of applause which continued for over five minutes greeted His Lordship, Bishop O'Dea, when he rose to speak. Bishop O'Dea, in words that were vibrant with emotion, told of his appreciation, his surprise and his delight at the truly marvellous results accomplished by the Sisters in so short a time. Then speaking directly to the Japanese, he told them of the meaning of the word Catholic and its significance as the title of that great Church, founded by Christ, a Church which draws no narrow lines but opens her arms to all men and women, whatever their race or color. At the conclusion of His Lordship's remarks he was the recipient of a veritable ovation.

A Maryknoll Brother is now at Seattle and one of his first charges was an antiquated Ford carrier that had fallen down and was unable to move. The kindness of a lay friend enabled the sisters to gather their tots regularly—the children come from several sections of the city—until they could find a new vehicle,—which they have since secured, confident that they will not be obliged to ask their overburdened father at Maryknoll to meet the expense.

This is a fine trait of the Pacific Maryknolls—and a fine tribute to those friends of our work who live on the other coast.

Some one—an unknown—sent us a copy of the much-abused *Congressional Record*, containing

Maryknoll's Japanese Day-Nursery at Seattle Needs—

Balls, dolls, toys, picture books, Mother Goose Rhymes, horse-reins, dolls' furniture, kites, tops, boats, blocks, bean-bags, drawing materials, crayons, water-colors, colored paper, American flags, holy cards, pictures, etc., etc.

a speech by the Honorable Henry Z. Osborne of California on his trip to the Orient with the Congressional party of 1920. The speech covered twenty-one closely printed pages and exceeded the time allotted to Mr. Osborne, but the Honorable Gentleman's middle initial indicates persistence and he seems to have been heard to the end.

Our friends on the Pacific Coast—and we are thankful to say that they are becoming numerous—will find in the course of this speech the substance of a talk which the Representative gave on *The California Question* to the Japanese in Japan and which is well worth reading.

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I T D O E S N O T P A Y Y O U — . N O R U S .

A H. N. S. Hint.

AN attorney in a neighboring State gave us something of a start recently when we read a letter from him and sensed its possibilities.

The idea is excellent—it has often been expressed by others, laymen and priests, in conversation—but will need consideration from various angles before it can get into movement. We reproduce the letter in the hope that it may fall under the eyes of many who will sympathize with its proposal:

It seems to me a good time to get the Holy Name Societies interested in your work. I always believed that interest in this Society lagged because its objects are mostly negative, i. e., to discourage blasphemy, etc. A Society must be doing something affirmative to keep up interest. I believe if the Holy Name Society actively cooperated in your work it would help the Society and its members as well as Maryknoll.

I believe that pretty nearly every parish branch of the Holy Name Society can support a catechist, and would do so if the message were properly delivered to them. I know I can secure a number of intelligent and true Catholic laymen to address every Society in this State, if you think this kind of propaganda desirable. If this meets with your approval, a prepared speech showing the history and growth of Maryknoll and the necessity of further development could be used by each speaker. I would organize the speakers' bureau, and keep the speakers going. I think I could get interested men who would be glad to pay their own expenses. The speakers would undoubtedly boost the circulation of THE FIELD AFAR and they could establish direct correspondence between Maryknoll and the secretary of each unit.

Since the opening of the New Year we have recorded offerings from three *Holy Name Societies*, two in the diocese of Hartford, one in Brooklyn. Priests are behind all these organizations, but the movement in Connecticut owes not a little to the initiative of the above-mentioned layman.

May we suggest the adoption of a catechist? A good catechist means the addition of at least one hundred adults to the fold of Christ every year.

WE ask prayers for all our deceased benefactors and friends, and in particular for:

Sr. Dominica	William Cummings
Sr. M. Almeda	Ellen Walsh
Daniel J. Morley	Kate Harrington
Mrs. Ellen Mulherin	Cecelia Cummings
Owen Quinn	Mrs. Gaffney
Sarah Merritt	Mrs. B. Murphy
Kate Crossan	Florence Holmes
Mary Mullarkey	Timothy J. Foley
Catherine McCabe	Margaret A. Maher
Mrs. A. O'Leary	Thomas Brady
Jeremiah Cremin	James I. Carroll
Andrew Jakowitz	Flora McPhee
Ellen G. McAuliffe	James P. Loftus
Mrs. H. J. Traynor	Joseph P. Loftus
	Mary Pendergast

The death of Fr. Zimmer, of Jamaica, Long Island, marked for Maryknoll the passing of a Founder. Fr. Zimmer had never seen Maryknoll but he had read of it and, a few years ago, had kindly expressed his confidence in it by securing a five-thousand dollar Maryknoll annuity. Interest was paid regularly, but now the full amount becomes operative for the Catholic Foreign Mission Society with no further delay or uncertainty.

We ask a special prayer for this deceased Founder.

We note that the new missal published by Kenedy and Sons of Barclay St. is ready, and it reminds us that we need about four to replace some rather shabby books now on our altars. But we prefer to have some one buy them for us, and we know that there are friends who will gladly contribute an article so needful in the celebration of the Holy Mysteries.

We do not, however, need the de luxe edition. Style BX looks good—if we may judge from the samples.

You can hardly pick up a newspaper without reading the most distorted news or comment about Japan upon matters concerning which plain facts are easily ascertainable. It is not easy, therefore, to escape the conclusion that propaganda, as the term is now so glibly used, is being carried on and is not designed for the good of either the United States or Japan.

—Fr. McNeal, S. J., of Tokyo.

Two hundred and fifty dollars in these days will barely cover the full expense of a Maryknoll student at the Seminary or the College, but we are well satisfied to get it.

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THE AWAKENING OF GRIMES.

Grimes was a good man in his own way, but very grouchy. His spiritual activities were confined to weekly Mass, annual reception of the Sacraments, a dime in the box on Sunday, and no meat on Friday.

He was a commuter on the N. Y. Central and usually found the trip from S_____ to the city a terrible bore. One day he noticed a priest leaving the seat in front of him, to get off at Ossining. The priest forgot to take with him the magazine which he had been reading. Grimes, curious and economical, reached for it. In a moment he was "up to his neck" in THE FIELD AFAR, so that he almost passed S_____, a thing that had never happened before. What "got him" was a letter from Kwangtung, written by a young missionary from "Noo Yoik."

"Gosh!" said Grimes, "Who'd ever think that a New Yorker would fall for that kind of existence?" And yet, "It reads better than the last 'adventure,'" he said, as he waded through the pages.

The next Sunday Grimes put a half-dollar in the box, to the consternation of the usher. Then a strange thing happened. On the following Sunday our friend was astonished to see in the pulpit the same priest who had gotten off the train at Ossining some time before. In ten minutes the father had told the story of foreign mission endeavor in this country and the work of an institution only a few miles from S_____. All of which made our commuter friend ashamed of himself, because his intellectual and spiritual vision had been limited by the board fence around his house on week days and the parish church on Sundays.

Of course, he subscribed to THE FIELD AFAR and became an enthusiast for missions. The word *Catholic* meant more to him than ever before, and occasionally he also forgot to take his FIELD AFAR with him as he left the train at S_____.

The transformation in Grimes was noticeable to his fellow-commuters and not many weeks afterwards one of them was heard to say, "Grimes' grouch has become a grin. I wonder what turned the trick?"

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Three years ago we announced that Mite Boxes returned to Maryknoll two thousand dollars. Our busy bookkeepers—whose backs are not yet bent—announce that for 1920 the Mite Box returns were just above sixteen thousand dollars.

Not so bad, was it? "Well, no," answered the bleary-eyed man who pays the bills here, "but we needed that amount to the last penny, and if you can double it in 1921 you will make me happy!"

"The more he gets, the more he wants." BUT HE NEEDS IT. So pour in the mites. Here are some echos from the "miteys":

"Johnny" arrived safely, but in a state of total collapse. However, one can already notice the "change" in him and I trust that before he returns to you he will be well filled out. —N. J.

Johnny Mite Box is welcome. His twin brother has been my constant companion for several weeks. I keep him on the bench beside me in the shop where I work and have already collected \$9.

Please send a Mite Box to Mrs._____, a friend of mine who wants to help also. —Conn.

I am enclosing a money order for \$16.75, which I saved from my dinner money. When eating, I would think of the good men of your Society who went to China, and I would wonder if they were having all they deserve, and then I would do without dessert or some other thing, and in this way I saved this small sum. —N. Y. C.

Our calendar is an unpretentious little thing, but it has its advantages and is appreciated. From this end we can get it out easily, because it fits into an ordinary envelope. And for the recipient, it takes little room, so that it can easily find a place under the eyes of our friends. Besides, it marks feasts and fasts as well as ordinary days—and, like most other Maryknoll gifts, it is suggestive.

By the way—if you, by any chance, have not received a copy, send us a request before it is too late. Had we space, we should reproduce many appreciations.



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A Maryknoll pig looked over our bookkeeper's report, little realizing that he too would soon be reckoned as a profit.

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RECEIVED AT THE KNOLL.

Christmas stockings, filled; holy cards, medals, badges; printing set; tobacco; library of a priest; crucifixes; altar linens; household linens; books; doll; candy; kindergarten materials; new vestments; laces; used vestments; used clothing; surplices; cassocks; kodak; plants; crackers; sick-call outfit; cancelled stamps from Ill., Pa., N. Y., O., N. J., D. C., R. I., Vt., N. H., Fla., Mass., Mon.; old gold and jewelry from Pa., N. Y., Mass.

You cannot help us better just now than by sending two hundred and fifty dollars for the support of a Maryknoll student—and in return he will be mindful of you and yours.

From the graduate nurses of the Mercy Hospital, Pittsburgh, Pa., we have received \$170 for catechists and \$32 for Masses, through the Missionary Aid Society of that diocese.

A gift of \$500 for a mission chapel has been received, through a Newark priest, from John Coffey, Jr., in memory of John Coffey, Sr., and Mary Coffey.

A sister sent to Maryknoll recently the fruit of a Mite Box which had been filled by some of the poorest negro children in New York City. She wrote that these little ones had sacrificed "the much-desired bun or cake in order to buy Chinese babies"!

To students at Menlo Park, the San Franciscan Diocesan Seminary, a Maryknoll aspirant at our Preparatory College is indebted for one hundred fifty dollars to be applied towards his year's expenses. From such thoughtfulness, California may look for a fine type of priestly character.

How fortunate is Maryknoll to have awakened such interest as is manifested by these lines from Duluth, Minnesota:

Enclosed you will find check for \$50, which is sacrifice money on the part of the children of the Cathedral School. This money would otherwise have been spent on candy, shows, etc., but the spirit of Advent, and the children's zeal for the foreign missions, induced them to place it instead in the Maryknoll Mite Box. This money may be added to the Duluth Diocese Burse.

Some one, noting our request for a hundred blankets, asks the price of one. That is a sensible idea, because few among those who can afford to pay for a hundred will be attracted to such a proposal, while one who has felt the need of a blanket is anxious to supply according to his means—which usually are limited. Well, dear friend, \$3.00 will cover the cost of one.

RECEIVED FOR THE MISSIONS.

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Total area at The Vénard.....	6,000,000 ft.
Sold up to Jan. 10, 1921.....	71,483,140 ft.
For sale at ½ cent a foot.....	4,516,800 ft.

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(Original Purchase)	
Total area.....	4,450,000 ft.
Sold up to Jan. 10, 1921.....	3,062,388 ft.
For sale at 1 cent a foot.....	1,387,612 ft.

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

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Abp. Williams Catechist Fund, No. 2.....	4,000.00
Abp. Williams Catechist Fund, No. 3.....	4,000.00
Abp. Williams Catechist Fund, No. 4.....	4,000.00
Abp. Williams Catechist Fund, No. 5.....	4,000.00
Yungkhong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,154.77
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	202.00
Sanctuary Candle Fund.....	260.00
Sanctuary Oil Fund.....	232.55
Sacred Vessels Fund.....	77.00
Abp. Williams Catechist Fund, No. 6.....	1,000.00
Yungkhong Catechist Fund, No. 2.....	1,042.85
Fr. Price Memorial Catechist Fund.....	532.60
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Deceased—Joseph A. Fitzgerald; Flora McPhee; L. Maguire; Mary A. Scully; Mrs. Thomas Stoddart; Mary C. Lavelle; Patrick Keane; Mary Keane; Mrs. Nuehausen; Joseph Tillman; Teresa Tillman; O'Leary family; Margaret Quigley; Nora Ryle; Mary Bransfield; Bridget H. Gilman; Samuel Gilman; Maria Gilman; Margaret L. Gilman; Andrew Flaherty; Mary N. Flaherty; Bridget A. Cullen; Mrs. Daniel Cooney; Catherine McConville; Henry R. Kirsch; John E. Mooney; Catherine E. Curley; Thomas McNamara; Mrs. Mary M. Martin; Mrs. George J. McDonald; John Timmons; Mary Timmons; Joseph Timmons; James Timmons; John J. Robbins; Patrick Hoey; Teresa Hoey; Jane Plechner; Thomas F. Butler; Emma Jordan; Mary McAndrews; Arthur Arctauder; Fred Arctauder; Anna D. Arctauder; Alice Reagan; Catherine Reagan.

† On hand but not operative.

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St. Lawrence Burse	482.25
St. Michael Burse	465.63
St. Joan of Arc Burse	370.01

The Columbus Diocese Burse has risen rapidly on our list.

Even our neighbors are good to us. There is Mt. St. Vincent-on-the-Hudson sending "five hundred dollars as an offering from the college students towards the Maryknoll Burse which they hope to complete some day."

A noble gift—for the highest purpose. May God bless all concerned in it!

St. Stephen's Burse is completed. It had hung low for some time, but a well-known layman, a bank official in the State of Illinois, recently sent \$5,100 in cash and bonds to put the burse well over the top. Mr.— had intended to arrange his affairs so that the burse would come to Maryknoll after his death, but, on the advice of his daughter, he determined to see the burse established while he lives.

In one month, from December 10 to January 10, the new Mother Catherine Spalding Burse has risen by \$1,525.25; an unusual record, which is as gratifying to its founders as to ourselves.

Special burse cards have been prepared at Maryknoll for this burse. The cards bear the likeness of the saintly Foundress of the Sisters of Charity of Nazareth (Ky.). The Congregation was founded in 1812: today the Sisters number almost one thousand.

An Immaculate Heart of Mary Burse has been reserved for the Sisters of the Immaculate Heart of Mary, of Monroe, Michigan, according to the following instructions received lately:

It is a great pleasure to inform you of our Mother General's intention to found a burse at Maryknoll. As the Community celebrates its Diamond Jubilee this year it seems fitting that the children taught by Immaculate Heart Sisters of Monroe should commemorate the event by establishing a burse at the American Foreign Mission Seminary. It is hoped that acts of self-denial during Lent will result in the completion of the burse by Easter, 1921.

Immaculate Conception, Patron of America Burse	352.50
St. Francis Xavier Burse	343.53
Our Lady of Lourdes Burse	334.02
Holy Family Burse	308.00
St. La Salle Burse	237.85
St. Boniface Burse	198.40
St. Bridget Burse	180.00
Children of Mary Burse	165.00
Our Lady of Victory Burse	152.16
All Saints Burse	132.28
Maryknoll-in-Heaven Burse	126.00

A Burse Card is designed to gather twenty offerings of five cents each. Shall we send you some for the burse in honor of your favorite saint?

VÉNARD BURSSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1	\$ 5,000.00
Rev. Joseph M. Gleeson Burse, No. 2	5,000.00
Rev. Joseph M. Gleeson Burse, No. 3	5,000.00
Rev. Joseph M. Gleeson Burse, No. 4	5,000.00
Blessed Sacrament Burse	5,014.00
E. J. and E. G. Connerion Burse	5,000.00
"Our Sunday Visitor" Burse	15,000.00

Any burse or share in a burse may be donated in memory of the deceased.

VÉNARD BURSSES (Incomplete)

Little Flower Burse	\$ 3,343.46
Sacred Heart of Jesus Burse (Reserved)	2,500.00
Bl. Thérèse Vénard Burse	1,550.80
Sodality of Bl. Virgin Mary Burse	1,000.00
St. Aloysius Burse	561.50
Immaculate Conception Burse	100.00

From whatever source a burse comes it is welcome, but especially welcome is one built by some society or school.

MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete)	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete)	601.00
Mt. Academia Native-Priest Burse (Incomplete)	255.60
St. Vincent de Paul Burse (Reserved)	300.00

A new burse may be entered on the list when it has reached \$100.

"ON THE OUTSIDE, LOOKING IN."

(Our BK. reports the following as "started, but not ready to be listed in print because they have not yet reached the \$100 mark." And she wonders, "What will the New Year do for them?")

FOR MARYKNOLL SEMINARY

St. Peter, Prince of Apostles, Burse	\$ 68.07
The Holy Name Burse	60.00
St. Paul, Apostle of the Gentiles, Burse	51.00
Gemma Galgani Burse	39.23

FOR THE VÉNARD

St. Margaret Mary Burse	\$ 55.00
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If you are interested, we will gladly provide Burse Cards for any of the above.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund (Incomplete)	\$ 913.14
Our Lady of Perpetual Help Fund (Incomplete)	155.98

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete)	\$ 1,000.00
Vénard Circles Fund, No. 2 (Complete)	1,000.00
Vénard Circles Fund, No. 3 (Complete)	1,000.00
Vénard Circles Fund, No. 4 (Complete)	1,000.00
Vénard Circles Fund, No. 5 (Incomplete)	790.88

†On hand but not operative.

TALK ABOUT IT. PASS ON YOUR COPY.



THE MARYKNOLL MISSION CIRCLES

LEST you forget—Lent approaches. What will it cost you, in sacrifices that will bring their eternal reward? Exactly what your own heart, by the grace of God, will inspire you to offer. Will the daily Mass attendance, the self-denials, the hard-earned merits, be for yourself alone? Carry every day in your heart the souls of the poor heathen, and place them with your offerings in the bleeding wounds of the Savior.

Space does not allow us to give in full measure the account of the past year's cooperation of Circles with Maryknoll and the missions.

The spiritual aid rendered is beyond computation. The material help shows especially in the splendid supply of linens for chapel and household. This last was of incalculable assistance to us in furnishing outfits for the latest band of Maryknoll missionaries. It was supplemented by the generosity of Altar and Tabernacle Societies in regard to vestments and chapel furnishings. Financially, the report would run up close to \$10,000.

And these magnificent results have been accomplished by small groups of earnest workers with hearts on fire with zeal, aided and encouraged by the approbation and counsel of pastors and spiritual directors. The year's work is with God and will bring untold blessings into the lives of those who have so unstintedly spent themselves for the Cause of Christ.

What it means to be a Maryknoll Mission Circler: never to sleep at one's post, to lag or lose heart, to grow narrow and selfish; but to fix one's gaze upon the horizon, to be active, alert, self-sacrificing in the quest for souls.

Clubs and Circles may have The Field Afar. If all copies are sent to one address, for eighty cents a year.

The *Vénard Circle* of Pittston, Pa., is repeating for the new year its monthly payment of \$15 for a catechist.

Ave Maria Circle, of Winter Hill, Mass., have completed one year's support of a catechist and are continuing the good work for another year.

"Circle the Earth with us." Send your name for enrollment in the Maryknoll Centre Circle, one dollar a year.

Lowell, Mass., sends \$15 for a catechist for one of our latest missionaries and hopes to hear from Fr. McK—personally when he is settled in his mission.

St. Robert Circles 1, 2 and 3, of Newark, N. J., are finishing the payments on their Perpetual Memberships and have undertaken their second year's support of a catechist.

To Circles where The Field Afar has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the Field Afar list. Does the idea strike you?

The *Wewilltrysits*, of Flemington, N. J., are still trying it, and with good results. A check of \$45 has boosted their catechist fund to \$120. With this came the request for Mite Boxes which they will place in every Catholic home in the parish, and for sample copies of *The Maryknoll Junior* for distribution among the boys and girls.

Fr. Meyer and our other missionaries in China will again welcome:

(1) Various sorts of bandaging materials for dispensary work,—for example, strips of muslin, etc.

(2) Colored prints of sacred subjects. To show what we use—I am saving the front covers of *The Sentinel of the Blessed Sacrament* to give to the Christians, although pictures a little larger would be still more desirable. Our Christians love such holy pictures but if we have to buy them we can do little more than provide one for each family.

(3) Medals of all kinds, the larger the better.

The holiday mail brought many good wishes, with substantial aid for the New Year. We print a few extracts:

Enclosed is a Liberty Bond for your great work. If I were only rich how gladly I would share with you! But I say a word for you every chance I get, and many a prayer.

—Lowell, Mass.

The Rev. Henry McGlinchey, S. J., *Circle*, composed of the girls of the sewing department of G— and Co., send \$20 with their best wishes of the season.

—Cambridge, Mass.

A few friends with myself wish to help in the noble work to which Maryknollers are so unstintedly giving their lives. The enclosed check (\$21) is the result of a resolution made some months ago. The next offering will be from our individual Mite Boxes. Please remember in your prayers one of our members who is ill.

—San Francisco, Calif.

With this offering of \$10.00 we complete our first year as members of *St. Vincent's Circle*. We are intending to celebrate the anniversary with a little social as an incentive to deepen interest and to double our membership. We assure you of our constant prayers and remembrance in Holy Communion and only wish that we could do more in a material way.

—Troy, N. Y.

I am enclosing checks amounting to \$100, for Perpetual Memberships in your Society for our deceased parents. We are starting a Mission Crusade in our Sunday School and I should like to have forty Mite-Boxes. This will support, we hope, at least in part, a catechist in Maryknoll-in-China. Send every month 20 copies of *THE FIELD AFAR* and *The Maryknoll Junior* for the Church rack. We hope to increase this number the first of January.

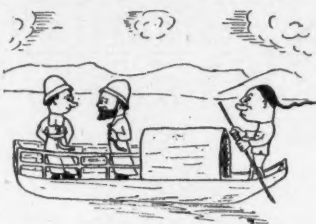
—Washington, D. C.

Enclosed you will find our promised Circle offering of one-hundred-and-twenty dollars. Sixty-eight dollars of this is the result of our last Mite-Box party, and the balance was collected in dues.

The members are desirous that the sum of twenty dollars be set aside for the *Sisters' Convent Fund* if that be agreeable to the Reverend Director. The one hundred dollars remaining is at his disposal to devote to any purpose that he sees fit. The sum that will be secured by the sale of some tinfoil with a great quantity of cancelled stamps will go to you later. With the ending of the vacation season and the renewal of autumn activities, we look for added zest and enthusiasm on the part of all the members.

—Pawtucket, R. I.

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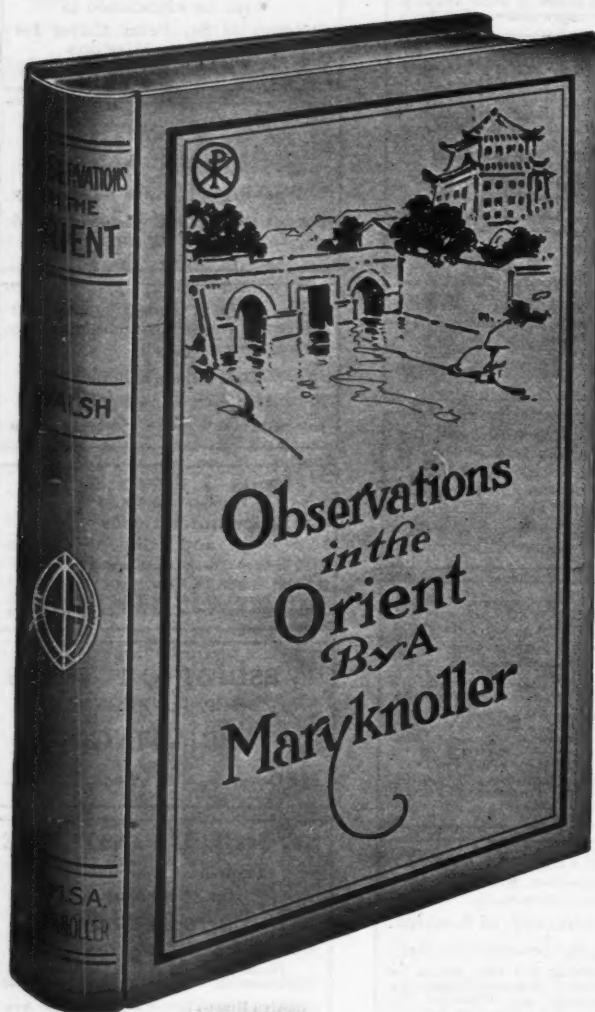
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"Your book is practical, too. It is practical by reason of the little movable map, which helps to make the reading easy as one follows the wide-ranging itinerary and the changing scenes. It is practical in the accurate, or at any rate well-considered, judgments with which the narrative is interspersed.

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